

# THE RIDDLE OF LOVE AND HATE---BY ANNIE BESANT.

WHY WE LIKE ONE PERSON AND DISLIKE ANOTHER---HOW TO FIND ONE'S AFFINITY---LIVES WE HAVE LIVED AND LIVES WE SHALL LIVE, IN THE ENDLESS CHAIN OF EXISTENCE.



O the great majority of us life presents a series of tangles and puzzles--tangles we cannot unravel, puzzles we cannot solve. Why are people born differing so widely in mental and in moral capacity? Why has one infant a brain denoting great intellectual and moral power, while another has a brain which marks him out as one who will be an idiot or a criminal? Why has one child good and loving parents and favorable circumstances, while another has profligate parents who detest him and is reared amid the foulest surroundings? Why is one "lucky" and another "unlucky"? Why does one die old and another die young? Why is one person prevented by "accident" from catching a steamer or a train that is wrecked, while scores or hundreds of others perish unaltered? Why do we like one person the moment we see him, while we as promptly dislike another? Questions like these are continually arising, and are as continually left unanswered, and yet answers are within reach; for all these seeming incongruities and injustices, these apparently fortuitous events, are merely the results of the working out of a few simple and fundamental natural laws. An understanding of these underlying laws makes life intelligible, thereby restoring our confidence in the divine order and endowing us with strength and courage to meet the vicissitudes of fortune. Troubles which strike us like "bolts from the blue" are hard to bear, but troubles which arise from causes we can understand, and can therefore control, can be faced with patience and resignation.

The first principle that must be firmly grasped ere we can begin to apply it to the solving of life's problems is that of reincarnation. Man is essentially a soul, a living and self-conscious individual, consisting of this self-conscious life in a body of very subtle matter; life cannot work without a body of some kind; that is, without a form of matter however fine and subtle the matter may be, which encloses it, and thus gives it separate existence in this universe; bodies are often therefore spoken of as vehicles, that which encloses life making it individual. This soul, when he comes into the physical world by the gateway of birth, puts on a physical body as a man puts on an overcoat and hat to go out into the world beyond his own home; but the physical body is no more the man than the overcoat and hat are the body which wears them. As a man throws away worn out garments and puts on new ones, so does the soul cast off a worn out body and take to himself another (Bhagavad Gita). When the physical body is outworn the soul passes through the gateway of death, dropping the physical vesture and entering the "inseen" world. After a long period of rest and refreshment, during which the experiences of the past life on earth are assimilated, and thus increase the powers of the soul, he returns again to the physical world through the gateway of birth and takes on a new physical body, adapted for the expression of his increased capacities. When human souls were born into the world for the first time millennia ago, they were but embryonic souls knowing neither good nor evil, with infinite possibilities of development--as being the offspring of God--but without any actual powers save that of thrilling feebly in response to external stimuli. All the powers latent within them had to be roused into active manifestation by experiences undergone in the physical world; by pleasure and pain, by joy and suffering, by success and failure, by fruition and disappointment, by successive choices well and badly made, the soul learns his lessons of laws that cannot be broken and develops slowly one by one his capacities for mental and moral life. After each brief plunge into the ocean of physical life--that period generally spoken of as "a life"--he returns to the invisible world laden with the experiences he has gathered as a diver rises from the sea with the pearls he has risen from the oyster bed. In that invisible world he transmutes into moral and mental powers all the moral and mental materials he has gathered in his closed earth life, changing aspirations into capacity to achieve, changing the results of efforts that failed into forces for future success, changing the lessons of mistakes into prudence of foresight, changing past sufferings into endurance, changing errors into repulsions from wrongdoings, and the sum of experience into wisdom. As Edward Carpenter well wrote: "All the pains that I suffered in one body became powers that I wielded in the next."

When all that was gathered has been assimilated--the length of the heavenly life depending on the amount of mental and moral material that has been collected--the soul returns to earth; he is guided, under conditions to be explained in a moment, to the race, the nation, the family, which is to provide him with his next physical body, and that body is molded in accordance with his requirements, so as to serve as a fit instrument for his powers, as a limitation which expresses his deficiencies. In the new physical body, and in the life in the invisible world that follows its overthrowing at the death which destroys it, he re-enters on a higher level a similar cycle, and so again and again for hundreds of lives, until all his possibilities as a human soul have become active powers, and he has learned every lesson that this human life can teach. Thus the soul grows from infancy to youth, from youth to maturity, becoming an individualized life of immortal strength and of boundless utility for divine service. The struggling and evolving souls of one humanity become the angels of the next humanity, the spiritual intelligences that guide the evolution of worlds posterior to their own in time. We are protected, helped and taught by spiritual intelligences who were men in worlds older than our own, as well as by the most highly evolved men of our own humanity; we shall repay the

debt by protecting, helping and teaching human races in worlds that are now in the early stages of their growth, preparing to become, untold ages hence, the homes of future men. If we find around us many who are ignorant, stupid and even brutal, limited in both mental and moral powers, it is because they are younger souls than we are, younger brothers, and hence their errors should be met with love and helpfulness instead of with bitterness and hatred. As they are, so were we in the past; as we are, so shall they be in the future; and both they and we shall go onward and onward through the eternal ages.

lems, to take a very high instance, will result in another earth life in a well developed power for abstract thinking, while flippant, hasty thinking, flying from one subject to another, will bequeath a restless, ill regulated mind to the following birth into this world. Selfish coveting of the possessions of others, though never carried out into active cheating in the present, makes the thief of a later earth life, while hatred and revenge, secretly cherished, are the seeds from which the murderer springs. So again unselfish loving yields as harvest the philanthropist and the saint, and every thought of compassion helps to build the

those souls from the world-soul, as drops may be separated from the ocean. In the mineral and vegetable kingdoms the life that expresses itself in stones and plants has not yet evolved into continued individualized existence. The word "group soul" has been used to express the idea of this evolving life as it animates a number of similar physical organisms. Thus a whole order, say of plants, like grasses, umbelliferous, or rosaceous plants, is animated by a single group soul, which evolves by virtue of the simple experiences gathered through its countless physical embodiments. The experiences of each plant flow into the life

man soul takes birth and the evolution of the self-conscious intelligence begins.

From the time that a soul animates a single body, links may be set up with other souls, each likewise dwelling in a single tabernacle of flesh. The souls, dwelling in their physical body, come into touch with each other, perhaps a mere physical attraction draws together two souls dwelling respectively in male and female bodies. They live together, have common interests, and thus links are set up. If the phrase may be allowed, they contract debts to each other, and there are on bankruptcy courts in Nature where such liabilities may be cancelled. Death strikes away one body, then the other, and the two souls have passed into the invisible world, but debts contracted on the physical plane must be discharged in the world to which they belong, and these two souls must meet each other again in earth life, and renew the intercourse that was broken off. The great spiritual intelligences who administer the law of Karma guide these souls into rebirth at the same period of time, so that their earthly lifetimes may overlap, and in due course they meet. If the debt contracted be a debt of love and of mutual service, they will feel attracted to each other; the souls recognize each other, as two friends recognize each other, though each be wearing a new dress, and they clasp hands and are strangers but as friends. If the debt be one of hatred and of injury, they shrink apart with a feeling of repulsion, each recognizing an ancient enemy, eyeing each other across the gulf of wrongs given and received. Sometimes love has been betrayed, and when the betrayer in a future life meets the one who was wronged, the old love springs up and stretches out its arms with longing, to find itself met with indifference or repulse. Cases of all these types must be known to every reader, although the underlying cause has not been known; and indeed these sudden likings and dislikes have often foolishly been spoken of as "causes," as though, in a world of law, anything could be without a cause.

It by no means follows that souls thus linked together necessarily re-entertain the exact relationship broken off down here by the hand of death. The husband and wife of one earth life might be born into the same family as brother and sister, as father and son, as father and daughter, or in any other kindred relationship. Or they might be born as strangers and meet for the first time in youth or in maturity, to feel for each other an overpowering attraction. In how brief a time we become closely intimate with one who was a stranger, while we live here--another few years and remain aliens in heart. Whence these strange affinities, if they are not the remembrances in the souls of the loves of their past? "I feel as if I had known you all my life," we say to a friend of a few weeks, while others whom we have known all our life are to us as sealed books. The souls know each other, though the bodies be strangers, and the old friends clasp hands in perfect confidence and understand each other; and this, although the physical brains have not yet learned to receive those impressions of memory that exist in the subtle soul-bodies, but this is too fine to cause vibrations in the gross matter of the brain, and thus to awaken responsive thrills of consciousness in the physical body.

Sometimes, alas! the links being of hatred and wrongdoing, draw together ancient enemies into one family, there to work out in misery the evil results of the common past. Ghastly family tragedies have their roots deep down in the past, and many of the awful facts recorded by such agencies as the Society for the Protection of Children, the torture of helpless children even by their own mothers, the malignant ferocity which inflates pain to exult in the sight of agony--all this becomes intelligible when we know that the soul in that young body has in the past inflicted some horror on the one who now torments it, and is learning by terrible experience how hard are the ways of wrong.

The question may arise in the minds of some: "If this be true, ought we to rescue the children? Most surely yes. It is our duty to relieve suffering wherever we meet it, rejoicing that the good law uses us as its glimmers of mercy."

Another question may come: "How can these links of evil be broken? Will not the torture inflicted forge a new bond, by which the cruel parent will hereafter be the victim and the tortured child become the oppressor?" And "Hatred ceases not by hatred at any time," quoth the Buddha, knowing the law. But he forestalled the secret of release when he continued: "Hatred ceases by love." When the soul that has paid his debt of the past by the suffering of inflicted wrong, is wise enough, brave enough, great enough to say, amid the agony of body or of mind, "I forgive!" then he cancels the debt he might have wronged from his ancient foe, and the bond forged by hate melts away forever in the fire of love.

The links of love grow stronger in every successive earth life in which the linked souls clasp hands, and they have the added advantage of growing stronger during the life in heaven, where into the links of hate cannot be carried. Souls that have debts of hate between them do not touch each other in the heavenly land, but each works out such good as he may have in him without contact with his foe.

When the soul succeeds in impressing on the brain of its physical body his own memory of his past, then these memories draw the souls yet closer, and the tie gains a sense of security and strength such as no bond of a single life can give. Very deep and strong is the having consciousness of such souls, knowing by their own experience that love does not die.

Such is the explanation of affinities and repulsions, seen in the light of Reincarnation and Karma.

ANNIE BESANT.

## PRINCESS TELLA'S MODEL---By THE EMPRESS OF RUSSIA.

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did welcome offered me some months ago," she said to the smiling official, "and, furthermore, I desire to ask what has become of my model with the Christ head?"

"The Master of Police in Kornoff was at the time informed of Your Highness's wishes. I will ask him by telegraph to report immediately."

"Do so, General," said the Princess, "and tell the peasant I will pay him royally for his trouble."

Six hours later Prince Weripoloff received an answer to his dispatch which read as follows:

man of his build," commented the commander. "But next morning he was found hanging in his cell--dead."

The official looked up complacently after making this statement and offered the In-quiring general a cigarette. But Weripoloff pushed aside the silver case.

Princess Tella was absent, and before he could see her the next day she had received the report of the commander of the Peter-Paul fortress, supplemented by one which the Kornoff authorities sent by wire. She listened, however, to the Governor-General's excuses, but when he went so far as to remark that he would procure another model for Her Highness she dismissed him abruptly. In the ante-chamber was Count Wolhoff, the adjutant of the day.

"I have orders to request Your Excellency to hand in your resignation at once," he said.

"I knew it would come to this," replied Weripoloff, "but pray what will be done with the Master of Police who caused all the trouble?"



"HOLDING IN THE RIGHT HAND A SMALL, MUCH WORN CRUCIFIX"

"WE ARE LOOKING FOR YOU"

"DON'T LICK MY BOOTS!"

"SCHELINSKY STRUCK HER A FEARFUL BLOW"

"AND FLUNG THE BODY HEAVILY ON THE FLOOR"

"He has been dismissed without the usual pension."

"And Schelinsky, the blockhead?"

"He will be sent to Siberia for a manslaughter, there to remain during the pleasure of the crown."

"So my dream has come true," moaned Weripoloff.

"A lowly peasant is the cause of my dismissal and disgrace," Princess Tella is building a church in Kornoff--St. Michael's chapel it will be called. The act will atone for the fearful crimes committed, but poor Misha's brethren will have work, and their physical condition will be improved. Even the almighty Czar could not do more.

ALEXANDRA.

"Michael Alexandroff was sent in irons to the Peter-Paul fortress on September 4."

"USSLOFF."

The Governor drove at once to the fortress. "Michael Alexandroff," mused the commander, turning over the leaves of a ledger. "Let me see. Ah, I knew there was something disagreeable to report in this case. Here it is:

He read from the ledger: "After behaving most insolently at his trial and refusing to confess, Michael was knouted, receiving fifty strokes." Fifty! Not too much for a

tender and pitiful nature which belongs to one who is "a friend to all creatures." The knowledge of this law of changeless justice, of the exact response of nature to every demand, enables a man to build his character with all the certainty of science, and to look forward with courageous patience to the noble style he is gradually but surely evolving.

The effects of our actions upon others mold the external circumstances of a subsequent earth life. If we have caused widespread happiness we are born into very favorable physical surroundings or come into them during life, while the causing of widespread misery results in an unhappy environment. And so on, whether our influence has been widespread or restricted, in proportion to our sowings to we reap. We make relationships with other souls by coming into contact with them individually, and bonds are forged by benefits and injuries, golden links of love or iron chains of hate. This is Karma, a Sanskrit word which has become widely adopted into our tongue, we having no single word which expresses the same idea of a changeless sequence of cause and effect in all worlds, not only in the physical. With these complementary ideas clearly in the mind, we can answer our question very easily.

Links between souls, between individualized beings, cannot antedate the first separation of

that informs its whole order, and aid and modify its evolution. As the physical embodiments become more complex, subdivisions are set up in this group soul, and each subdivision slowly and gradually separates off, the number of embodiments belonging to each subdivision group soul thus formed diminishing as these subdivisions increase. No individual ties can be set up at these early stages of evolution, as the individualized soul does not yet exist. In the animal kingdom this process of specialization of the group souls continues, and in the higher mammalia a comparatively small number of creatures is animated by a single group soul, for Nature, is working toward individualization. The experiences gathered by each are preserved in the group soul, and from it reach each newly born animal that it informs; these appear as what we call instincts, and are found in the newly born creature. Such is the instinct which makes a newly hatched chicken fly to seek protection from danger under the brooding wing of the hen, or that which impels the beaver to build its dam. The accumulated experiences of its race, preserved in the group soul, inform every member of the group. When the animal kingdom reaches its highest expressions the final subdivisions of the group soul animate but a single creature, until finally the divine life pours out anew into this vehicle now ready for its reception, and the hu-